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Doctrinal Development

Christ's Teaching Method

God's People Worship

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Adult Religious Education

Mary Perkins Ryan believes: "we have a situation in which three major fermentations are at work among American Catholics: a more or less formed awareness that Christ came to give life and that the Council documents indicate what members of the Church are expected to be doing to carry out Christ's work in today's world; a sense of distress and insecurity because the demands and promises of religion in relation to daily life are changing; an indifference, that may be as strong as disgust, to the 'traditional' practice of religion."

All three of these groups came out of an era in which the Catholic religion was taught with much less of its rich fullness and challenging quality. Catholics were supposed to believe certain truths, obey various laws and approach the channels of grace to secure their individual salvation. Whatever the validity attached to this approach, it was excessively legalistic and impoverished. Its basic tendency was to console the faithful amid this time of vicissitude and assure individual salvation at our journey's end.

Some Catholics in the thirties began to enrich their grasp and practice of Catholicism by reading the great papal encyclicals, the early annual statements of American bishops and in various lay movements. Religious education and preaching began to improve through the personal efforts of priests and teachers who welcomed the change of emphasis marked by the growing influence of publications like "Orate Fratres" and "Theological Studies." Clergy, religious and laity who followed this healthy change were not unprepared for the huge transformation effected by Vatican II and co-operate with its decrees with joy and gratitude.

How can we reach the laity who are bewildered, insecure or indifferent and change their attitude towards the role of religion in their lives? Mrs. Ryan's answer is: "Adult religious education is one of the most urgent, if not the most urgent need in the Church today."

JOHN T. McGINN, C.S.P.

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Doctrinal Development

George H. Tavard, A.A.

Changes in the Church: Part Two

The area in which the notion of change is likely to ring the most strangely to Catholic ears is that of doctrine. A Catholic professes to believe, and the Church professes to teach, "what has been held always, everywhere, and by all." This would seem to imply the unchangeability of doctrine. Is it not the meaning of papal infallibility that, when he speaks *ex cathedra*, the bishop of Rome formulates doctrines that are "by themselves irreformable?" Over against Protestantism, the Catholic Church teaches that her God-given structure and her doctrine have not in fact changed through the centuries and, by right, cannot do so. These mainstays of Catholic thought have been profoundly imbedded in the popular mind, which has expressed them in a nutshell in the phrase, "the one true Church;" that is, the one, unchangeable element amid the changeable sea of the world, the rock of Peter, the only public revelation. That this is essential to Catholic doctrine goes without saying. The Second Vatican Council has made no deviation from this.

Yet a closer look at Church history shows that the picture is not so clearly black and white as I have painted it. If there are no alterations of central doctrines, there have been innumerable shadings throughout the centuries of the same fundamental doctrines. Some beliefs have not always been expressed in the same way. Nobody before the First Council of Nicaea (325) was ex-

pected to affirm the "consubstantiality" of the Father and the Son, but that Council taught it. The Immaculate Conception of the Virgin Mary, defined by Pius IX in 1845, was a moot point throughout the Middle Ages and remained one long after. Thus one is forced to make a distinction between the unchanging core of doctrine and its formulation by successive ecumenical councils or other organs of the Church's infallible *magisterium*. For the two above-mentioned points, this core would be: God is Father, Son and Holy Spirit; the Virgin Mary is the All-Holy Mother of God. This was taught and believed before the Council of Nicaea, whose function was to find a better vocabulary than was in use before. And both the partisans and the adversaries of the Immaculate Conception believed the same holiness of Mary, until, through the voice of Pius IX, the Church decided that the Immaculate Conception better expressed this holiness.

In another realm, doctrinal changes have been frequent and widespread. When the discipline of the sacrament of penance

This article appeared originally as second in a series on "Changes in the Church" in The Catholic World. All three articles are available in the pamphlet "The Changing Church" published by The Paulist Press. The last section will appear in the next issue of Guide.

altered radically in the early days of the Middle Ages, it was not only the external actions of priests and penitents that changed. The meaning of sin, repentance and absolution was profoundly affected. The reconciliation of sinners, which had hitherto been a community affair, became more and more private. A corresponding shift of emphasis modified the sense of guilt. The relative roles of penance and communion in Christian life were altered, while corresponding changes within the sacramental discipline upset the balance of their relevance to daily life and of their meaning for the individual and the community. These theological developments need not affect the essence of sacramental doctrine; yet they witness to many variations and varieties within the one doctrine. And one may sometimes wonder where the unchangeable doctrine ends and the changeable theology begins.

POPE JOHN'S RULE

Pope John XXIII expressed the necessity for this sort of change in his opening address of the first session of the Vatican Council, when he designated *aggiornamento*, or updating, of the Church as the purpose of the Council: the Church must not be "inert before the admirable progress of the discoveries of the human mind." In particular, John XXIII insisted that doctrine be stated, keeping in mind that "the substance of the old doctrine of the deposit of faith is one thing, the formulation of its presentation another." Yet the question of what limits to set to suitable changes in formulation, proposition and vocabulary was raised by Pope Paul VI in his encyclical *Mysterium Fidei* (September, 1965). The word "transubstantiation," used since the thirteenth century to express the Real Presence in the Holy Eucharist, was considered by Pope Paul to remain of permanent, unchanging value, whereas it had seemed to some theologians to be historically dated, and no longer philosophically clear or theologically adequate.

The *magisterium* may be rightly concerned about the eroding process which threatens the traditional forms of the Christian message, and may justly attempt to slow down the erosion; and it does happen

that a theological diagnosis which judges a formula to be outmoded may be well in advance of its time. Yet, in the long run, no form of language completely escapes the semantic evolution which makes it lose meaning and thereby impede the perennial contemporaneity of the Gospel. Development and evolution are thus inscribed in the very structure of the Church's presentation of revelation.

It would be over-optimistic to imagine that all evolution means progress. In the case of the Holy Eucharist, the word "trans-signification" hardly presents any advantage over the older "trans-substantiation." There would be little wisdom in abandoning a classical formulation until a better one had been thought out. The history of doctrine is filled with unsuccessful attempts to highlight the meaning and meaningfulness of the Gospel. In these matters the classical has a better chance of lasting than the new. A basic conservatism is therefore, in the long run, wiser than a revisionism which is always on the lookout for new formulations.

TWO-SOURCE THEORY

For instance, the two-source theory of faith (that revelation has two distinct sources: Scripture and Tradition) which developed in the Catholic Church in reaction to the Protestant teaching on Scripture *alone*, marks a decadence when compared with the less clear and less analytical conception which obtained, by and large, everywhere before the sixteenth century: revelation is contained in its totality in each of two inseparable realities, Scripture and Tradition. Over against this, the division of revelation into two different sets of truths, the one contained in Scripture and the other in Tradition, was accepted as a common — though by no means universal — theological doctrine in the seventeenth and eighteenth centuries, only to be slowly pushed back, from the beginning of the nineteenth century, by a progressive return to the older problematic. It would have been better never to have departed from the pre-Reformation concept.

Such an example shows that one should not hasten to favor a theological expression or explanation simply because it is new. The new of today will be the old of tomorrow.

And what appears as new to some of our contemporaries may be seen by others, who happen to be better informed, as old.

This raises the important question of the criteria of a true doctrinal development. Newness is not one, for the old may be better. Yet a long tradition is not by itself a sufficient criterion, for there may be rival traditions, as in the well-known question of rebaptizing heretics. when Pope St. Stephen and St. Cyprian contradicted each other in the name of their different traditions.

TWO TESTS

Two fundamental criteria are necessary, though they are not sufficient, to a true development: first, a scriptural basis, and secondly, the historical evidence of a succession of traditional witnesses pointing in the direction of the development now taking place. The scriptural basis should not be understood as meaning that some specific verses of Scripture can be pointed to which refer to the doctrine in question. It is Scripture *as a whole* that has revelatory value, and each of its parts in relation to the whole. Scripture is not to be read as a sourcebook of arguments in favor of certain doctrines, but as the inspired medium of God's self-revelation to man. From this point of view, a doctrine is scriptural when it is implied in the salvific events recorded in the Scriptures. Likewise, traditional standing cannot mean that, at all times and in all places, a certain doctrine, for instance, the notion of the collegiality of the episcopate, has been explicitly formulated. It means, rather, that the Church's life and teaching at all times exhibit some elements which correspond at least partially to the further developments of that doctrine.

The two foregoing aspects of a legitimate doctrinal development are necessary; yet they are not sufficient. They do not explain why a development takes place at one time rather than at another. What, for instance, disposed the nineteenth century rather than any other to formulate the definition of papal infallibility? Why the present emphasis on collegiality; or the refusal of Vatican II to endorse the notion of two sources of faith? Why the ecumenical opening of the Catholic Church today?

It was the genius of John Henry New-

man to insist that one of the marks of a genuine tradition and a legitimate development is its ability to assimilate outside elements. What he called assimilative power was for him one of the criteria of true doctrinal development. If this power were understood as the absorption of heterogeneous elements into Catholic doctrine, it would be highly questionable as a criterion of truth. But the power to assimilate the needs of the times, to sense the assumptions and desires of mankind at a given period, to hear and to respond to the interrogations addressed to the Church, represents one of the essential qualities of religious truth, which is fundamentally something to share. These qualities correspond to the experiential aspect of revelation, which is indeed given to men from on high, yet to men who have an innate longing to meet the God Who comes to them. At each period, then, the Church discovers some needs of men, to which she answers either by stressing some hitherto latent aspects of Christian revelation or by pursuing a theological line of thought that could previously have remained unnoticed.

CONTINUING GROWTH

The criterion of a true development lies at the convergence of these three lines: Scripture, Tradition, experience; or, the Word of God, the past, the present. It is of course in continuity with these that the future unfolds itself. If someone, after the definition of papal infallibility in 1870, had felt that the last word had been said about the structure of the Catholic Church, he would indeed have been aware of the importance of the definition as setting a seal upon the long history of the papacy and as giving a final endorsement to one concept, among many, of the hierarchy. At the same time he would have been one-sided in his estimate of the situation. For the First Vatican Council's definition of infallibility put, as it were, the keystone in place before all the arches had been built. The doctrinal development continued, which led to the explanation of collegiality by the Second Vatican Council.

Through the spiritual sensitivity of John XXIII, the Church arrived, in the Second Vatican Council, at a crossroads, where the Tradition and its fidelity to the

Scriptures meets the experience of today, thus learning from it what needs emphasis now. This accent dominates the most important documents issued by the Council: the Constitutions on the Liturgy, on the Church, on Revelation; the Decrees on Ecumenism, on the Church in the Modern World, on the Missions; the Declarations on Religious Freedom, on Non-Christians. The orientation given the Church for tomorrow follows a few main lines: an outward movement of openness toward other Christians, other religions, modern man; and an inward movement of return to Scripture, to the Word, to the liturgical experience. It would be possible to show that these main lines correspond to the current needs of the Church, and why these needs have appeared in our time with particular clarity. One may surmise that theological reflection will focus on these needs and on the Council's answer to them for a long time to come.

LAY REACTIONS

Seen from the point of view of the pews in the average parish, the Church's current renewal is bound to appear differently than when viewed from the desk of a theologian or the chair of a bishop. At pew level, most persons do not have the leisure or the equipment to assess the needs of the times in relation to the Church's Tradition and the interpretation of the Word of God in the Scriptures. Many people naturally have formed their opinions as to what the Church ought to do in certain contingencies; but they realize that they are hardly in a position to influence the thinking of the thinkers and the teaching of the professors in the direction of the renovation which they would wish. One may hope that the voice of the laity in the future will be more articulate than it has been in the past; that channels of communication will remain open for the laity to express their views; and, in particular, that Catholics who work in the mass media will be sensitive enough to provide the proper information at the proper time.

These hopes do not constitute a solution to the malaise felt by some at changes which they did not expect, and the rationale of which has not been properly explained to them. Once the teachers in our schools and

those in charge of religion classes everywhere have understood the Second Vatican Council, changes will be seen to affect, besides our liturgical ways of worship, our entire way of thinking and living. Then the annoyance and uneasiness of some may turn into confusion for many.

There is, however, a stable point never to lose sight of, like a lighthouse at sea in the darkness of night. Sizing up the various streams of the Catholic Tradition, evaluating their connections with the Scriptures, sensing their relevance to the present situation and their meaning for the men of today, may be too much to expect from the mass of the People of God, even though we should not undervalue the Holy Spirit's activity in the Church at large. Yet one element may be held on to in whatever flux we seem to find ourselves: the desire to feel with the Church. What is wrong with the self-styled "traditionalist" movement (a very bad use of the beautiful notion of Tradition!) is precisely that it does not try to feel with the Church. Assuming as it does that the organs through which the Church has now spoken — specifically the Second Vatican Council — have been misled, if it seeks to maintain a past state of things as a permanent, unchanging, transcendent standard of orthodoxy and practice.

HOLY SPIRIT GUIDES

There are indeed times when the mood of the Church, led by the Holy Spirit, calls for a retarding action. Then one will insist on the "one true Church," safeguard the faithful from doctrinal and moral contamination by others through the development of a cultural ghetto, and overstress the sectarian character of clerical life, thus promoting a clericalism which exaggerates the part to be played by clerics in the formation and the expression of the Catholic mind.

But there come other times, when the sense of the Church requires that a halt be called to this hardening of the Church's arteries, lest it turn into a more serious disease. Then the accent has to shift to the ongoing, forward-looking aspects of Tradition. Many of the externals of the Church may change; many of her theological points of view may vary; many of her doctrinal

mphases may be altered. What never changes is her purpose of preaching the Gospel to every creature; and what should never change among the faithful is their profound desire to be of one mind with the Church, to acquire that spiritual awareness by which the Church senses the urging of the Spirit through the situations in which he Spirit places her.

Facing the excess of holding on too long to outmoded customs, practices and teachings, the opposite excess always rushes to what appears new, as if that were necessarily the best. Progress may tend to degenerate into progressivism, like science into

scientism, or ecumenism in ecumenics. The balanced position looks with equal serenity, and perhaps amusement, on the two extremes, knowing that the Spirit Who guides the Church will not make of her a rear-guard against a progressive civilization; nor will He lead her far from her traditional grounds. The prophet looks ahead; the priest conserves what he has found in the sanctuary. But the Church is both prophetic and priestly, built as she is "on the foundation of the Apostles and Prophets"; and she keeps her stand at the frontier of the future, still telling the tales of yesterday, yet already singing the songs of tomorrow.

Christ's Teaching Method

Rosemary Haughton

The synoptic Gospels contain little in the way of theology expounded. It is there, but all mixed up with and in moral precepts, stories and unequivocal condemnation of attitudes that shut God out. St. John's Gospel contains long passages of theological exposition which, while they may well record an authentic occasion when some of it was offered to a group of enquirers or to the Twelve, look as if the author had also gathered together remarks made at other times, and linked them with his own deductions from them. We cannot deduce from these long and fascinating sermons that this is how Christ normally taught theology. And even if he did so on occasion to the hand-picked group who would one day lead others he took it very gradually, even with them. But his methods with people who were theologically infants, as most of his hearers were, were quite different.

As the last chapter suggested, Christ's treatment of individuals always combined the call to consent to be lifted on to a higher moral plane with the call to accept Christ by faith. So it is really quite artificial (and all through the last chapter this awareness kept breaking in) to talk about the theological teaching of Christ apart from his moral teaching, which is a repeated call to perfection for all.

But the fact is that nowadays it seems to be taken for granted that we must sup-

By arrangement with the Paulist Press. This paper represents Chapter II of Mrs. Haughton's new book "Beginning Life in Christ." (The Gospel and the Christian Education of Children).

Mrs. Haughton is the mother of nine children. Her occasional articles have won increasing favorable attention. Her essay on Religious Freedom is the outstanding paper in *Objections to Roman Catholicism*.

ply every Christian child with a vast deal of religious information before he or she leaves school. I think we tend to overdo it, and create boredom or repulsion, but nevertheless a book on Christian education that does not deal with the question of teaching children doctrine must be considered incomplete. It is for this reason that I propose to deal with the matter, and to do it by noticing how Christ himself set about "teaching doctrine," so that the doctrine we do teach should be as far as possible a living influence and not just a lesson.

Even to use a phrase like "teaching doctrine" sounds a discord. We don't think of Christ "teaching doctrine," for the very good reason that he didn't do so in any sense that can be compared with modern classrooms.

RELIGIOUS EDUCATION

What we are trying to do is what Christ never did. An excellent modern writer on sexual teaching for children has made the fundamental and very instructive distinction between *sex instruction* and *sex education*, the former being not only useless but even harmful without the latter. Christian educators often forget this distinction, and, like the misguided sex-instructors, behave as if religious instruction were synonymous with religious education. Convinced that it is essential to salvation that a child should have an intellectual grasp of at least the main points of *all* the articles of Christian belief and morals, we work zealously to simplify the teaching, reducing the complex insights of the centuries to concepts a child can grasp, and trying to make them more comprehensible by examples and illustrations, "projects", plays, and such like.

But a large proportion of all this hard work is still being expended in teaching Christian children what can only be described as rubbish because the attempts at simplification and illustration merely produce gross distortion. This they must either swallow unreflectingly, and live their lives as Christians always on a childish level, or must painfully un-learn as they mature. The third alternative is to abandon what they have been told is the Christian faith, and who shall blame them?

This is not said merely for effect. I

repeat it: a great deal of what our children are being taught as Christian doctrine is either nonsense or heresy (which is a form of nonsense) and what is neither is largely irrelevant to their lives, hopes, loves and fears. I quote only three small examples: a small child is told that if he misses Mass and is run over and killed, he will go to Hell; that souls in Purgatory are raked with red-hot rakes. A girl is taught that sex in marriage is sinful, but unavoidable. Most parents could provide examples of similar teaching.

Having for some years conscientiously taught nonsense myself, I am the last person to blame those who do it. They do it out of their love and care for the children they teach, and see no other way to educate Christians. I do not propose to argue against these notions. I shall merely take a brief look at Christ's own methods of religious education and see how, when, to whom, and why, he gave what might be fairly described as "religious instruction."

SERMON ON THE MOUNT

The longest uninterrupted record of Christ's teachings is gathered into chapters 5 to 7 of St. Matthew's gospel, which are known as the Sermon on the Mount. This is clearly a collection for convenience and emphasis of teachings given in many places and on many occasions, and no doubt frequently repeated. But most of them seem to have been addressed not to the Twelve, for their special training, but to the crowds of ordinary people who came to listen. Among them were certainly very many children, and the grown-ups were unsophisticated people of Galilee (the people of Judaea were not so inclined to listen to him at any length as a group). It would not be unreasonable to say that although these people were soaked in the sacred writings of their nation the interpretation they gave to them was normally governed by very simple, nationalist and materialist ideas, and theologically they were at a very elementary stage.

When we consider the kind of theological teaching that Christ gave to any group of people we must first notice how much he could take for granted. If this is not taken into account it could look as if all he

gave them was an improved code of conduct. This would be misleading. There is no doubt that the bulk of the popular teaching of Christ is concerned with a way of life, and this is worth noting when modern Christian instruction is so heavily weighted on the side of dogma. But his teaching was significant precisely because of the solid, if elementary, religious formation on which it could count.

The Jewish people clung with the emotional strength of intense patriotism to their virtually unique belief in one supreme, spiritual God, who might never be represented in human or animal form, and who was very much "their" God. This God had once been regarded as *only* "their" national God, but the teaching of the prophets and the deepening experience of the exile in Babylon had made Israel realize the unique and universal power of Yahveh, who had nevertheless a special relationship to his Chosen People. On the other hand the "feeling" associated with a purely tribal God still remained among the simple people, in particular in the emphasis on the Temple at Jerusalem. This was felt to be God's dwelling place on earth to such a point that people felt nearer to God the nearer they were to Jerusalem, much as some Catholics seem to feel they are closer to Christ the closer they are to sacramental species reserved in our own churches.

THE LAW

Arising out of the fervent (if morally mixed) belief in Yahveh, the One God of Israel, was the pride in the system of Law which had been given directly and solely to Israel. The Law was the pledge of the relationship with Yahveh, the bond of national unity, the psychological support of a nation conquered and humiliated. Ordinary people found it virtually impossible to observe all the little glosses and interpretative regulations that had developed with the years in an attempt to make "the Law given to Moses" absolutely clear-cut and fool-proof. These regulations were the ones dismissed with such contempt by Christ.

But even those who made little or no attempt to observe the Law minutely still regarded it as a matter for pride. And the basic moral principles enshrined in the Law

were as vital to and as deeply embedded in the life of each Jew as his own bones. But the Law was seen as something imposed from outside, a manifestation of God's will for his people, and it was not thought of as related to the nature of man. So, in practice, no distinction was made between ritual obligations like washing before food and fundamental moral principles like the ban on adultery.

It is against this background of simple but rock-like faith in one God and his Law that the teaching must be set, and it then becomes clear why there is little that could be described, in Catholic jargon, as dogmatic theology. What Christ was trying to do mainly was to illuminate the meaning of the Law as adherence to Yahveh not merely by external obedience but by an unconditional giving of the whole person. This, in practice, meant unmeasured generosity to other human beings, a giving that did not look for return and was not conceived in terms of a bargain, however fair.

DOGOMATIC TEACHING

It might seem, at first glance, that these chapters of St. Matthew contain no strictly dogmatic, as opposed to moral or ascetical, theology, and this in itself is significant, for Christ, who knew his people, was aware that abstract ideas held no appeal for them. Statements about the nature and attributes of God, proposed to them in a pure form, would have made little impression, just as similar statements make no real impression on children. They remain empty phrases to be learned by heart.

But the dogma is there—only one hates to use a word with such depressing and deadening associations to describe teaching so vitally related to life and love.

For instance, Christ tells his dear, simple, selfish people, forever anxious about taxes, harvests, catches of fish, not to worry: "Do not be anxious, saying 'what shall we eat' or 'what shall we wear'. For the Foreigners seek all these things, and *your heavenly Father knows that you need them all.*" They are not to worry because God *cares*. He knows their minds and hearts. He is not only God "out there" but God "within". This was not a new idea—the prophets

of the Old Testament had taught such things. But for these people it had lost meaning, they needed to re-learn it, and know it with their hearts. Realizing that God cares for them will release their love for him, and bring to life the observances of the Law. In this way dogma and morals come together in one indissoluble whole.

This is a theme to which Christ's popular teaching returns again and again. "The Kingdom of Heaven is within you." "Your Father who sees in secret will reward you." It is by the interior dispositions of a man's heart, not by his exterior actions, that he will be judged, because God is within.

PRIMACY OF LOVE

It is noticeable that at this stage Christ makes no attempt to explain his own role among God's people. It was enough that by his love for them, made obvious in action, he opened their hearts to hear the message of the Father's love for them, and of the response he asked of them. The many parables about the nature of his own mission and of God's Kingdom gave them something to reflect on later, when they began to ask themselves (he did not ask them) "Who is this?" But often the asking of this question led the people to cease following him, because they were not yet sufficiently developed theologically to work out the true answer. Christ knew this limitation, and accepted it. He told them as much as they could take, with the parables as a sort of reserve to be drawn on as understanding grew, and left it for his disciples years later, to take the work a stage further.

It is useful to apply this to the kind of teaching we give to younger children. Is it really necessary to cram children of five, six, seven, eight, with definitions and explanations? The answer we get from the Gospels is an unequivocal "no". At this stage three things are necessary: The knowledge that God exists, the Creator, the Life-giver (as I suggested in the first chapter); a little later the knowledge that certain laws govern human conduct, and these, at this stage, need not be explained, they are to be taken for granted; and finally the knowledge that God loves us. Dogma, at this stage, should be implicit, not explicit. The Son of Man, the Saviour sent by God,

"went about doing good". That was all that most people saw, and at first that is enough. When there is a real response to this then it is time to go further, but in the early years explanations about the Incarnation, and so on, are unnecessary, and burden the mind rather than enlightening it.

We have to remember something that Christ the Teacher never forgot, which is that real knowledge only grows out of experience. The words that express understanding are the end, not the beginning of the process of learning, though they in their turn lead on to fresh discoveries. The Galilean peasants who followed Jesus with such devotion and incomprehension could not grasp theological subtleties but they knew when someone loved them. That was the beginning, the all-important foundation. Out of this knowledge would grow, in time and in some, a realization of what kind of love this was, and of what kind of man could offer such completely selfless devotion.

THE PARABLES

In teaching the children love comes first. As for actual religious teaching, the parables are a clue to method. It is not always helpful simply to pass on the actual parables used by Christ. Some of them are obscure to twentieth-century children, referring to a way of life that is strange to them. But they can often be transposed into modern terms, and in any case the method of teaching by parables need not be confined to actual Gospel parables. The early development of a sense of reverence for creation, of appreciation of and love for things and people, is continued, as the child grows, by a growing appreciation of things outside the scope of immediate personal experience. Poetry, fairy tales, legends, open the mind and heart, and a little thought will show that almost all the old folk-tales are parables about the soul's journey to God, about the universally expected Saviour, and the response to him of human beings.

History, in the form which appeals to children, frequently has this same myth-shape, indeed all historians are familiar with the fact that historical heroes tend to take on a myth-form in time, often quite a short time. The Old Testament stories fit into this setting very easily and children

ove them. All these things can help to form mind which will be receptive to the Gospel message when it is understood. There is no need to explain the meaning, any more than Christ normally explained his parables. When the right time comes, we shall know, if we are observant and sympathetic. This kind of "underground" Christian teaching can and should go on side by side with explicit elementary information about the moral law, stories about the coming of Christ into the world, and his life on earth, and with learning the Christian way of life by example and simple precept.

When the time comes that the child is beginning to see that he should deliberately assume responsibility as a Christian it is possible to give deeper theological teaching, and to do so effectively. Some degree of commitment, or at least a vague desire to be committed, must be present or such teaching will remain ineffective, and it may even build up a resistance to the very message it is designed to pass on.

THE APOSTLES

Christ himself gave deep and clear theological teaching to the group he had chosen to carry on his work. They were, at first, superficial in their attitudes, no better equipped intellectually than many of those who listened among the crowds. The difference lay in the fact that they loved their Master and therefore were open to his deeper, radical teaching on the purpose of human life and loving. The account of such teaching in St. John's Gospel is obviously arranged and expounded in a form that was useful to the young Church, but we cannot assume that the Twelve were capable of taking in such profound theology in the early years of their training.

The reports in Mark and Luke are more direct, and are mainly moral in content. Again they are directly aimed at certain groups of Christians, and the ideas and words of Christ are collected and arranged with a definite purpose in mind. But the men who did this arranging had been formed by the teaching they were passing on, they had been taught, and the teaching stuck, so their evidence is valuable for the Christian teacher in all ages.

These men had been very well taught

because the teaching was a communication: the giving and receiving of these words and ideas was the expression of a relationship of love. That love awaited its opportunity and would not burden with too much information minds longing for help but still closed against the message by anxiety or prejudice and fear. When the closed mind was opened by a dawning love Christ was prepared to pour in real knowledge to the limit of the individual capacity, a capacity that continued to grow as love and confidence grew. Sometimes, indeed, the Twelve heard words they could not then understand, but, being made receptive by love, they embraced the mystery as a mystery, in the confidence that one day it would become clear.

PERSONAL DISCOVERY

Each one who heard Christ's words had to make his own personal discovery of their meaning, and in his own time. There is no mass production, no uniform exam system, in the school of Christ. Nicodemus, intelligent but wary and uncommitted, opened enough of his hungry mind to listen to Christ, and got some mysterious sayings to chew over. No demand was made for immediate action, Nicodemus made no response at that time, but his honest if limited approach got an honest and uncompromising answer and invitation. It was only later, apparently, that Nicodemus committed himself to belief. Christ did not give his hearers a deadline, he simply left the door open. If Christian teachers and parents could bring themselves to do the same they would save themselves a lot of futile anxiety and heart-searching. If the foundations of love, wonder, reverence, openness to life, have been laid, then somehow, sometime, the response will come. But all sorts of things that are no one's fault may delay it or mask it.

Unfortunately, many teachers—at home or at school—seem to feel that if doctrinal teaching doesn't seem to be getting through to the child then they must give *more* of it. This is as foolish as the (not uncommon) action of a young mother who keeps on giving to her sick baby more and more of the food that made it sick. What is needed is to discover what is causing the sickness,

and meanwhile to stop giving that food and return to more comforting and easily digested nourishment.

When religious instruction is given in class it is difficult to adjust to individual progress or make allowances for individual difficulties, of the causes of which the teacher may be unavoidably ignorant. There could be a way out of this difficulty, and it is an obvious one, but it requires an act of faith which seems sometimes almost super-human to take. It would be to make religious instruction voluntary in the upper forms.

GROUP ACTION

In the later school years there is plenty that can be done outside the religion lessons to arouse interest and put right individual difficulties, and it is important that teenage children should have opportunities to do things as Christians, especially in groups. They should become aware of the needs and suffering of others, and have a chance to do something about them. All this, presented in the context of Christian life, can and does give them at least the beginnings of a desire to learn more of their faith, and even a faint curiosity can be enough to bring them to listen to definite teaching.

Once there is a desire to learn, real knowledge of Christ can be given and received. Books can help at this stage, and sometimes books can be a means of arousing an interest that a clash of temperaments or some other obstacle has prevented from developing in other ways. Books by intelligent Christians are a great help at every stage, but they are tools, not ready-made solutions, and should never be pushed at an unwilling teenager unless an adult knows this particular child very well and is sure that a superficial reluctance is a sign of a resistance to some demand of which the child is aware but against which he is struggling. In that case the use of grown-up authority in order to get over some idea (in a book or by direct instruction) that is clearly needed will actually be welcomed by the child though he may seem to resent it. Thus authority is his ally against himself. But this is a delicate business, there has to be a real, if concealed, acceptance of such help. Forceable (any kind of force) in-

doctrination is never justifiable however good the end in view.

Once definite theological teaching has begun, its fruitfulness depends a lot on the absolute honesty of the teacher. In his teaching of the Twelve, Christ shows us the principles on which such teaching should be based and their practice requires honest and humility.

Christ never minimized the difficulties of being a Christian, either the intellectual or the moral ones. There is always the element of mystery, or, to put it more bluntly, there are always things we simply don't know. The Church throughout its history has been engaged in trying to throw some light into these dark patches, and in making more precise its vision of what it can see. But sometimes theologians have been too eager to describe in detail things that are barely discernible in outline. It is more honest and more humble to acknowledge openly that we do not fully know, even though such attempts to understand are not only legitimate but essential. A smug acceptance of ignorance is as deadening to faith as the itch to tidy up everything and explain the whole of life as if it could be enclosed in the covers of a seminary manual.

FAITH'S OBSCURITY

Sometimes the element of unknowing in Christian faith is explained as a necessity because otherwise it would be too easy. There must be mysteries, we are told, so that we may exercise the virtue of faith. This seems to me to be nonsense. The things of God are mysterious to us because we are enclosed in the ignorance, fear and muddle of life in the flesh. The purpose of Christ's coming is to set us free from these limitations which cut us off from the knowledge of God. By progressively developing the relationship established at baptism we come closer to this knowledge, the area of ignorance becomes smaller, the light of understanding reaches further and further. Faith is this light, and in the heavy darkness it has a difficult time, irrelevant objects cast shadows, unruly emotions create a fog that obscures the light. But its purpose is finally to light up every corner of human life, and it must always struggle to do so.

There will be no mystery in the life of the Resurrection. Meanwhile there is, but to accept it passively is a failure of that very faith whose purpose is to overcome the darkness.

The refusal to answer awkward questions because "it's a mystery" is the refuge of the bad religious teacher. A mystery is not a lump of granite but the open arms of Christ. The right way to say "I don't know" is not to draw back but to make it an act of humility and of faith, and a chance to throw oneself into the heart of the mystery and penetrate it by the response of love, from which a certain intellectual knowledge can also grow. Christian knowledge is not merely deduction from exterior facts (though there is this to it too) but primarily response to a person: Christian knowledge is knowledge in Christ.

Once we stop trying to give the impression that Christian theology is a closed and complete body of knowledge which, potentially at least, includes all the answers to everything, it becomes much easier to help children over intellectual difficulties they encounter with particular aspects of the Church's teaching. Almost always, their difficulties are due to the efforts of the

ologians, professional and amateur, to tie up Christian faith in their own pet philosophical wrapping and then present this as the only possible one. As Catholics are discovering rather belatedly, traditional expressions of theological truth are not necessarily the only or the best ones, they can be misleading in a different climate of thought from that which produced them.

And now, too, the laity are realizing that *they* are the Church, that theology develops through the understanding of the whole Church and is not merely handed down from above. The children who are now growing up are the future of the Church. We need people with the courage constantly to question and explore and experiment, but not just with their heads, with their whole selves. The theological teaching of Christ as recorded for the early Church is never abstract and unattached. It is always directly concerned with people, it is about what God is for us and what we are for God and what we can be, with and in him, for each other through Christ our Lord. This is the kind of teaching young Christians need when they reach the stage of wanting to hear the Gospel for themselves.

Available Back Issues

Complete set of Sixth Series of Guide (Oct. 1963 to Aug.-Sept. 1965—Nos. 181 to 200) available with Index for binding. \$2.00

Individual copies of issues Nos. 181 to 212 (with a few exceptions) are also available. 10¢ a copy.

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Pre-Catechumenate Instructions

God's People Worship Him

Joseph V. Gallagher, C.S.P.

(THE THIRTEENTH INSTRUCTION IN OUR CURRENT SERIES)

Worship makes us think of people praying, giving gifts to God, making sacrifices and similar activities. However, these things are *acts* of worship. Worship itself is a spirit and an attitude that saturates the whole life of the people of God. They live in the knowledge of God's awesome power and unlimited goodness. Their awareness and acceptance of this we call 'worship'. Since this recognition of God's sovereignty is the foundation of all religion, then everything a religious people does must in some way be worship. The Church is built upon this awareness and acceptance and that is why it is a worshiping people.

In the language of worship, a 'priest' is one who offers sacrifices. All the people of God do this so St. Peter describes them as a 'priestly people'.

► Reading from 1 Peter 2:9-10

Other peoples too, accept the lordship of God and in some way express this in their lives. We know that the Israelites continually offered animal sacrifices to God as a religious duty. Remember how at Mt.

Sinai they celebrated their covenant by slaughtering animals and offering them as gifts ('sacrifices') to God? And remember how they sprinkled the blood on themselves and on the altar to show how solemn their promise was? Well, God does the same thing in his new covenant with men, only he does it in a much more awesome and irrevocable way. We have a new sacrifice and a new sprinkling of blood. Old Testament worship is something else that God has now taken and enriched by the action of Jesus.

► Reading from Jn. 10:14-18

The sacrifice that is now offered to God is Jesus himself. Not dumb animals, but a man's free gift of himself. What happened on the cross was that Jesus made an offering of himself to his Father. He accepted this terrible experience and turned it into a gift ('sacrifice') to God. This decision made Jesus' life and death one great act of worship. Thus, the blood that seals the Christian covenant is the blood of Christ.

► Reading from 1 Cor. 11:23-6

What sets the new people of God apart from other worshipers is that they offer God the sacrifice of Jesus. His eventful life of self-giving was his worship, and our sharing in Jesus' life gives God's people also a share in his worship.

The life of Jesus is a perfect expression of worship. In him we see total dedication to God, a life of complete obedience and love that was poured out in willing service of his heavenly Father no matter what the cost. We know what such a life cost him. It meant his degrading suffering, crucifixion, and death. But it also brought his glorious resurrection. Because he gave to God total love and obedience, his Father raised man to glory. In this way, Jesus' worship became our Salvation.

► Reading from Heb. 5:7-10

What happens at Mass is that his Church joins Jesus in his offering. We, too, become givers of his gift. At the same time we also make ourselves part of the gift by offering ourselves along with him.

The way in which we make this gift was laid out for us by Jesus himself at the Last Supper. He gave us his sacrifice permanently so that we could give God something worthwhile. Each time the Church celebrates the Eucharist, Christ's gift of himself to his Father is there and we make it our gift too. In the Mass, the Christian Community comes before their God and does what Jesus did before his Father. In our liturgy we not only remember certain facts that took place in history, namely, the life, death and resurrection of our Lord, but we also, through the power of God, enter into them and personally live them here in the present. We also enter into and share in the motives of Jesus that prompted his sacrifice. We thus enter fully into his perfect act of worship.

But this is not the whole story. Not only do we live certain past events in the present, but at the same time, we take a step into the future. In our Liturgy, we anticipate the final fulfillment in our own lives of the glory that the worship of Christ has opened to us. We anticipate even now

our share in the worship which Christ at the right hand of his Father offers uninterrupted in heaven.

► Reading from Heb. 9:24-28

How this can be is of course a mystery. It is the Christian mystery, and to be a Christian means to live this mystery with all of its consequences. The Church urges each Christian to participate personally in her liturgy so that each member of Christ will personally share in her worship of God.

The shared events are invisible, though present, but they are disclosed to us through certain signs. Thus, in our liturgy we employ things like bread and wine and oil and water as signs that tell us what is happening between God and his people. They tell us that the worshipful life of Christ is here in its entirety. They also tell us that we are now living it with him. They tell us, too, that we are part of the worship in heaven where no signs are needed—where all is out in the open.

WORSHIP IN THE PRESENT LIFE

At the end of days we will, face to face with Almighty God, perfectly respond with the total loving worship of Christ in heaven. However, at the present time because we are living and worshiping in this world, we share Christ's praise and thanksgiving in signs. We act our worship out in words, in gestures and in song.

While our acts of worship may be only through signs, our spirit of worship is not. It is exactly the same as Christ's. What we are expressing is not merely the meaning of what we are doing, but much more important, we are expressing our underlying obedience and service to our Father in heaven, joined to that of his only beloved Son, Jesus Christ. The spirit of Christian worship is the Spirit of Christ. His worship becomes our worship. His obedience, his love, his service, becomes ours. We worship God as Christians by putting on the mind and heart of Christ and reliving with him, through signs, the actions of his earthly life that expressed his mind and heart.

Thus, liturgy is for the Christian both prayer and action. It is a prayer in which the whole family of God shares,—the prayer which expresses their identity, their service and their hope.

It is impossible to worship without faith. It is by Faith we respond to what God has done and accept his entrance into our lives under his conditions. Faith is our enduring relationship with God. It is permanent; it stays with us through all activities in the life and history of the people of God. In liturgy, we take this faith and put it to work in a particular way. We turn our faith to particular signs that tell us that Christ is here and now opening up his acts of worship to us so that his people can direct their sentiments of loving service and obedience to God with him. When liturgy ends one of the results certainly should be an increase of faith,—a deeper bent within us in the direction of God.

CHRISTIAN PASSEOVER

The Mass celebrates the passage of Jesus through death to glory. It is the Christian passover meal. Gathering around the altar table we remember Jesus' exodus. We also know that he then and there shares it with us. At the table, we do what he did the night before he died. In so doing, we experience both salvation and Christ's perfect worship of his Father.

Just as the Passover meal was the big incident in the life of the Israelites that brought their covenant with God alive to them, so for Catholics, the Eucharist is the

big event in our lives that makes our covenant, Jesus Christ, a living, present and influential fact. And just as the covenant made the Israelites a people and their adherence to it kept them a people, so Jesus Christ, our covenant, makes us a people — a Church. The celebration of that covenant helps keep us together. It also enables us to give to God the best love that ever came from man. And in turn, Jesus, as our food, gives us the love and strength to live our covenant. Is it any wonder Catholics call the Eucharist the "Blessed Sacrament?"

QUESTIONS FOR DISCUSSION:

What does Jesus show us about the essence of Worship?

What kind of sacrifice does the Christian's covenant call for?

How do the people of God worship him?

What actually happens during Mass?

How are the Passover and the Mass alike and how are they different?

How does the Christian strengthen his covenant with God?

Is Mass really necessary for the worship of God?

BASIC BIBLIOGRAPHY:

"God's People at Mass" — J. Richard Quinn (Benziger)

"The Mass and the Laity" — Frederick McManus (Paulist Doctrinal Series)

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Books Received

The Jerusalem Bible
General Editor, Alexander Jones
Doubleday & Co.

Although there have been numerous new versions of the Bible made available in English in recent years, those at home in French found the *Bible de Jerusalem* of enormous value. It provided many advantages, but was particularly helpful by reason of its scholarly introductions and notes. It appeared first in separate volumes covering each book of the Bible, and in 1956 these were gathered into a one-volume edition. The widespread satisfaction and acceptance of this French version created a demand that it be made available to English-speaking people.

Under the General Editorship of the noted biblical scholar Father Alexander Jones, an impressive group of scholars has prepared this edition. And their work deserves the approval won by the French original. The book is handsome in appearance and has distinctive features aiding easy readability and intelligent use. The text appears in a single column. Notes are confined to the pages on the right-hand side. The verse numbers are noted in the margin and poetic sections are arranged in verse form. References in the margin either indicate parallel passages or guide the reader to a place where a more extensive note is to be found. Noteworthy is the "Index to Biblical Themes" which runs to fifteen pages.

The introductions and notes are translations from the original French, except where in instances later scholarship called for updating. As to the biblical text, in a few instances, an initial draft was made from the French and compared with the original languages by the General Editor. However, for the most part, initial drafts were made from the Hebrew or Greek and then compared with the French version.

A reading of some of the better known

sections of this edition of the Bible indicates that the translation is clear and direct. Every effort was made to translate the actual words, meaning and spirit of the original into their contemporary equivalent. It avoids both stilted dignity as well as inept colloquialism. There is little doubt that it will become a well-read and well-beloved version of God's word.

The Church is Different
Robert Adolfs
Harper and Row. \$3.95

Father Adolfs' book merits considerable attention as a penetrating, responsible and forthright discussion on Catholic renewal. His central theme is the catholicity of the Church. His analysis of catholicity leads him to see it as a never-ending task and vocation rather than as something already achieved and fixed.

Counter Reformation needs were stressed so much that we tended to neglect the "depth-dimension of Catholicity." This resulted in a development of the Church which struggled "within static structures" and "formulas passed on and accepted without any radical questioning," leaving "no room for radical change of course or for rapid adjustments to new circumstances."

The writer then investigates various significant areas where this failure to realize the dynamic aspect of catholicity was particularly disastrous and where renewal has become imperative. A warped sort of integralism held sway, which regards the Church as a people who know all the answers, who must huddle together for protection, and who glory in their isolation. How a "closed Catholicism" failed to meet adequately the Modernist controversy and the evil of Nazism are among the good chapters of the book. Catholicity within the Church is well handled in Chapter IV with valuable insights regarding freedom in the Church.

A chapter on catholicity and morals is especially timely in view of the current discussions on the basic approach to morality. The writer thinks that "the matter of birth control should be lifted out of the sphere of ecclesiastical legislation and treated primarily as a human problem of spiritual, mental and physical welfare; and then its moral implications can still be the subject of investigation and questioning within the Church as a whole." Whether or not we agree with the writer, we must all be concerned with the process by which the moral teaching of the Church is developed, articulated and embodied in law.

This Time of Salvation
Bernard Haring, C.Ss.R.
Herder and Herder. \$3.50

The author is keenly alive to the new situation in which Christians find themselves today. He pleads for an openness towards this new development with a readiness to learn and an eagerness to bring the Gospel to men of our day. And as usual, he brings his immense learning in theology, liturgy and sociology to bear on selected themes.

His central thought here is the scriptural notion of *kairos*, time in the sense of grace and special opportunity. And he presents various aspects of this leading idea under five major divisions: Time of Love, Time of Renewal, Time of Worship, Time of Unbelief, Time of Conversion.

Like the Church herself the individual Christian, aware of the holiness of God and of his many failures in imitating Christ, must constantly strive for renewal and conversion. He must be perseveringly vigilant to grasp the opportune moment. Conscious of human solidarity in sin and in redemption, he gradually divorces himself from excessive individuality and sees himself in relation to the whole human family and God's global aim for the New People of God.

Even the theologian and well-read Catholic, although finding little that is new, will profit by a meditative reading of this book. For others it can offer clearer insight into the roots, needs and goals of Catholic renewal. They could scarcely find

a more balanced appreciation both of enduring tradition and wise accommodation to the aspirations of our time.

The Estranged God
Anthony T. Padovano
Sheed and Ward. \$6.00

Father Padovano, a young American theologian, has made a valuable contribution to the quest of modern man for belief. He reports the very words of contemporary philosophers, statesmen, novelists, theologians and script writers illustrating man's inescapable concern with the problem of God. The writer endeavors to interpret this hunger and search in the light of a Christian worldview. He makes clear that this need will not be filled by syllogisms and that the Christian "Church, after all, is also in search of God." This prepares the way for his pages on the contribution made by Christian theology in a more modern version of the tract on the One God.

J. T. M.

GUIDE

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Guide Lights

NONYMOUS CHRISTIANS . . .

Karl Rahner coined this phrase to describe that host of persons who know not their Savior, but who nonetheless, through their openness to God, belong in a hidden way to Christ and his Church. However, this is not the only kind of Christian anonymity. To paraphrase the Gospel, — some Christians are anonymous from their mother's womb; others, I suppose, have been made so by men through one unhappy circumstance or other; and finally, some few have chosen to become so for the Gospel's sake. It is these last that prompt an important question about the mission of the Church.

THE SERVANT WITNESS . . .

The kind of Christian anonymity here referred to is that "silent service" of Christians who minister to the manifold needs of men in the modern world. It is the kind of service we see in the inner city, in the war against poverty, in the Negro revolution, and in other forms of social ministry, — all the servant roles that the Church is humbly assuming in imitation of her Lord. This new posture is probably today's best witness to the love of Christ that fills his Church.

Perhaps it is an exaggeration to describe this service as "silent" and its ministers as "anonymous Christians," but doing so may help illustrate the concurrent need of another kind of service, too, viz., a stronger ministry of the Word. For, the Church must not only give witness to the loving concern of God for all men, but must proclaim his name and saving deeds. This, in an odd turnabout, means she must preach what she practices.

A missionary Church must link word and deed, preaching with service, teaching with charity.

CATCHING UP WITH THE WORLD . . .

Because in many instances the Church is a latecomer to this kind of social ministry, its established patterns of service are non-religious, and Christians are understandably reluctant to tamper with them. Hence, the anonymity of her service. This anonymity persists even though the participants are known to be Christian and indeed many of them wear religious garb. However, all that this says to the world they are serving is that these people belong to the Church and some of them are priests and nuns. When the world recognizes these facts it is simply making an identification and not a religious judgment. It has long since tucked the Church into the category of permanent institutions of society, perhaps of less importance than some others. Her social administrations are welcomed along with those of the government, social welfare agencies and student groups. In the eyes of the world, there is no special significance attached to the Church's service that could not as readily be said of all other groups performing that service. That it is genuine Christian witness is apparent only to the believer who already knows Christ and can recognize his work. To others, it remains anonymous until specifically identified as a sign of the Kingdom.

WORD AND SACRAMENT . . .

This is not to question the value of this kind of service. *Diakonia* has been recognized as an integral element of the Church from the beginning. But it has its limitations, and if it is to be witness as well as service, the Church must call upon another integral element, *kerygma*, to so specify it. This association of word and deed belongs to the very nature of the Church. In the sacrament of baptism, for example, the pouring of water by itself signifies only washing or irrigation. It is only through the spoken words of the Trinitarian formula

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that this pouring takes on a recognizable *spiritual* significance, as well. This sacramental principle is operative in everything the Church does, for she herself is the sacrament of Christ. Service of others, without the spoken word, witnesses only to the humanitarian concern of the servant, and the non-believer has no way of knowing that it points to something greater. When the Church adds to her service the announcement of the Kingdom and the name of Him Who performs this service, then her social ministry becomes a full witness to the presence and action of her Lord and her servants are no longer anonymous Christians.

A TIME TO PREACH . . .

The more difficult question is how closely *kerygma* and *diakonia* should be tied together. Must those who serve the needs of their fellow men shout the Gospel as they march in picket lines or knock on doors of Negro voters? I am tempted to answer: "Why don't we try it and see what happens?" The very gaucheness of such a maneuver suggests that it may be closer to the Gospel than 20th century Catholics dream. However, reason raises some reasonable objections to this kind of thing which cannot be ignored, the most important of which is that a long-suffering humanity might well rebel against what looks like forced feeding, and reject the service along with the message. But there is good New Testament evidence that this procedure may not be necessary. Very early in Church history a division of labor was introduced when an order of deacons was created to minister to the needs of the people, so that the apostles might be free to pray and preach the Word. St. Paul later elevated this into a theological principle when he explained the many members of Christ's body in terms of diversity of function. His principle probably holds true in the instant case. So long as some members of the Church are busy announcing the Word, the sacrament of service will receive its true significance, for, the Church is a unity and speaks and acts as one.

STRIKING A BALANCE . . .

This sounds very much like common sense and I mention the matter at all only because there doesn't seem to be any evangelizing trend comparable to the very definite emphasis now placed on service. Within the Church, we know that the latter is founded upon and expressive of the Gospel,

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but it is hard to stand outside the Church today and hear this connection proclaimed in a voice as loud and clear as her pastoral voice, or her ecumenical voice, or her servant's voice. And we really can't expect the world to arrive at the conclusion that a personal Savior is behind all this activity. If this were possible a Church wouldn't be necessary. So long as this imbalance remains the full witness mileage will not be gotten out of service and the true identity of the Church and Christians will hang somewhat in the air.

THE VANISHED HERALDS . . .

There are some things so obvious that we don't see them. In all of today's agonizing reappraisal of the nature and mission of the Church, aren't we forgetting that the only way the world can ever begin to understand Christianity is by hearing from Christ's Church in words of one syllable what it is all about? Only the Church can reveal what God has done and is doing in all this activity that makes it different from the activity of the peace corps, or SNCC, or urban renewal.

Today, thank God, we can identify specific public acts of service by the Church. We can also point to well-publicized progress in Christian unity. Also, every parish and other religious institution bears its own testimony to the pastoral care and religious activity of the faithful that takes place within those circles. But where are the heralds to confront the onlookers who are not familiar with the score and who will speak the simple words that tell what all this activity really means? Doesn't the world need this ministry of the Word to turn these ministries of service and of unity into recognizable signs of its own salvation?

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